

The BOSTONIAN EBENEZER.

SOME
Historical Remarks,

On the State of

Boston,

The Chief Town of New-England,
and of the English AMERICA.

With Some,

Agreeable Methods,

F O R

Preserving and Promoting, the Good
State of THAT, as well as any
other Town, in the like Circumstances.

Humbly Offer'd, By a Native of Boston.

Ezek. 48. 35. The Name of the City from that
Day shall be, THE LORD IS THERE.

Boston, Printed by B. Green & J. Allen, for
Samuel Phillips, at the Brick Shop. 1698.

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Mrs John A. Lewis
(18131).

June 2/93

*Urbs Metropolis, ut si
maxime Auctoritatis, consti-
tuatur præcipuum pietatis
Exemplum et Sacrum.*

Aphor. Polit.



The HISTORY of BOSTON, Related and Improved.

At Boston Lecture 7. d. 3. m. 1698.

Remarkable and Memorable, was the Time, when an Army of Terrible *Destroyers*, was coming against one of the Chief Towns, the Land of *Israel*. God Rescued the *wn* from the Irresistible Fury and Approach of those *Destroyers*, by an Immediate Hand of Heaven upon them. Upon the Miraculous Rescue of the Town, and the whole Country whose Fate was much enwrapped in it, there follow'd, at Action of the Prophet SAMUEL, which is this Day, to be, with some Imitation Repeated, in the midst of thee, O BOSTON, *Thou Helped of the Lord.*



I SAM. VII. 12.

Then SAMUEL took a Stone, and it up, ---- and called the Name of Ebenezer, saying, Hitherto the Lord hath Helped us.

THE Thankful Servants of God, have used sometimes to Erect Monuments of Stone, as dureable Tokens of their *Thankfulness* to God, for *Mercies Received* in the place thus distinguished. *Jacob* did so; *Joshua* did so; and *Samuel* did so; but *Samuel* so did it, as to keep clear of the Transgression forbidden, in Lev. 26 1. *Ye shall not set up an Image of Stone in your Land for to Bow down unto it.*

The Stone Erected by *Samuel*, with the Name of *Ebenezer*, which is as much as to say, *A Stone of Help*; I know not whether any Thing might be Writt upon it: but

sure, there is one thing to be now
 ad upon it, by our selves, in the Text
 here we find it : Namely, thus much,
 That a People whom the God of Heaven
 h Remarkably Helped, in their Distresses,
 e, and sht Greatly and Gratefully to acknowledge,
 me of bat Help of Heaven they have Received.
 o the Lor Now, 'tis not my Design to lay the
 one of my Discoule, as far off as Betbear,
 e place where Samuel set up his Ebemzer.
 am immediately to Transfer it into the
 rvants heart of Boston, a place where the Remar-
 metimeble Help Received from Heaven, by the
 nents cople, goes loudly call for an Ebenezer.
 Tokernd I do not ask you, to change the
 ulness name of the Town, into that of Help-
 ne placetone, as there is a Town in England of
 ; Joshua at Name, which may seem the English,
 ut they Ebenezer ; But my Sermon shall be
 e Transis Day, your Ebenezer, if you will with
 Ye shal Favourable, and a Profitable Attention
 Landntertain it. May the Lord Jesus Christ,
 ccept me, and Assist me now, to Glorify
 with them, in the Town, where I drew my Firit
 ch as w^oful Breath ; A Town, whereto I am un-
 whetin^t for Great Obligations, for the Precious
 : but OPPORTUNITIES to Glorify Him, which I have
 A 3 quietly,

quietly and publickly enjoy'd therein, for
Near Eighteen years together. O my Lord
God, Remember me, I pray thee, and Streng-
then me this once, to speak from thee, unto
thy People !

And now, Sirs, That I may set up an
EBENEZER among you, there are these
Things to be Inculcated.

I. Let us Thankfully, and Agreeably, and
Particularly, Acknowledge What Help we
have Received from the God of Heaven
in the years that have Rolled over us.
While the Blessed Apostle Paul, was, as it
should seem, yet short of being Threescore
years old, how affectionately did he set up
an Ebenezer, with an Acknowledgment
in Act. 26. 22. Having obtained Help of
God, I continue to This Day ! Our Town
is now Threescore and Eight years old ; and
certainly 'tis Time for us, with all possible
affection, to set up our Ebenezer, saying
Having obtained Help from God, the Town
is continued, until almost the Age of man
passed over it ! The Town hath indeed
Three Elder Sisters in this Colony ; but
hath Wonderfully Outgrown them all ; and
he

ein, forer Mother, old Boston, in England also ;
 ny Lord ea, within a Few years, after the first-
 Streng- ettlement, it grew to be, The Metro-
 ee, unto olig of the whole English America.
 little was This Expected, by them that
 up an first-Settled the Town, when, for a while,
 e these Boston, was proverbially called, Lost
 Town, for the mean and sad Circumstan-
 ces of it. But, O Boston, it is because thou
 bly, and haſt Obtained Help from God; even from
 elp wehe Lord Jesus Christ, who, for the fake
 Heaven of His Gospel, Preached and once prized
 ver ushere, undertook thy Patronage. When
 as, as i the World and the Church of God, had
 brescorseen Twenty six Generations, a Psalm was
 e set up Composed, wherein that Note occurs with
 gment Twenty six Repetitions; *His Mercy endu-*
Help oretb for ever. Truly, there ha's not one
 Town year passed over this Town, *Ab Urbe Con-*
 d; and ita, upon the Story whereof, we might
 possiblnot make that Note, our Ebenezer; His
 saying *Mercy endureth for ever.* It ha's been a
 be Town of Great Experiences. There have
 f man been several years, wherein the Terrible
 indeed Famine, hath Terribly Starred the Town
 but in the Face: We have been brought some-
 all; andimes unto the Last Meal in the Barrel ;
 he
 We

We have cryed out, with the Disciples,
 We have not Loaves enough to feed a Tent
 part of us ! But the fear'd Famine ha's
 alwayes been kept off ; alwayes, we have
 had Seasonable and Sufficient Supplyes,
 after a Surprising manner sent in unto us :
 Let the *Tbree last years* in this thing most
 Eminently Proclaime the Goodness of our
 Heavenly *Shepherd* and *Feeder*. This ha's
 been the *Help* of our God ; Because His
Mercy endureth for ever ! The *Angels of*
Death, have often Shot the *Arrows of*
Death, into the midst of the Town ; The
Small Pox, ha's especially *Four Times*,
 been a *Great Plague* upon us : How often
 have there been Bills desiring Prayers, for
 more than an Hundred Sick, on one Day
 in one of our Assemblies ? In *One Twelve.*
Month, about one *Thousand* of our Neigh.
 bours, have one way or other been carried
 unto their long Home : And, yet we are
 after all, many more than *Seven Thousand*
 Souls of us, at this Hour, Living on the Spot.
 Why is not, a, *Lord, have Mercy upon us,*
 written on the *Doors* of out *Abandon'd*
Habitations ? This hath been the *Help* of
 our *God* ; Because *His Mercy endureth for ever.*

Never

ciplis, never was any Town under the Cope of
 Tent^h Heaven, more liable to be laid in Ashes,
 ha's either through the Carelessness, or through
 have the Wickedness, of them that Sleep in it.
 ples, That such a Combustible Heap, of Contigu-
 o us : us Houses, yet Stands, it may be called, A
 most standing Miracle ; It is not, because the
 of our Watch-man keeps the City : Perhaps there
 s ha's may be too much cause of Reflection in
 e His that thing, and of Inspection too ; No, It
 eels of from thy Watchful Protection, O Thou keep-
 vs of of Boston, who neither Slumbers nor Sleeps.

The
 nies, Ten Times ha's the Fire made Notable
 often Ruines among us, and our Good Servant
 s, for been almost our Master : But the Ruines
 Day ave mostly and quickly been Rebuilt.
 velve. suppose, That many more than a Thou-
 leigh- sand Houses are to be seen, on this little
 arried piece of Ground, all fill'd with the un-
 ve are deserved Favours of God. Whence this
 us/and reservation ? This hath been the Help of
 Spot. our God ; Because His Mercy endureth for
 on us, ever ! But if ever this Town saw a Year
 don'd of Salvations, transcendently such was the
 eelp of last Year unto us. A Formidable French
 : ever. quadron, hath not Shot one Bomb, into
 Never the midst of thee, O thou Munition of Rocks ;
 Our

Our Streets have not Run with Blood, & Gore, and horribly Devouring Flames have not Raged upon our Substance. Those are Ignorant, and Unthinking, and Unthankful men, who do not own, that we have narrowly Escaped as dreadful Things, as *Carthagena*, or *Newfoundland* have Suffered. I am sure, our more considerate Friends beyond Sea, were very Suspicious, and well nigh Despairing, That Victorious Enemies had swallow'd up the Town. But thy Soul is Escaped, O Boston as a Bird out of the Snare of the Fowlers. Or, if you will be Insensible of This, Ye Vain men, yet be sensible, That an English Squadron, hath not brought among us, the Tremendous Pestilence, under which a Neighbouring Plantation, hath undergone prodigious Desolations. Boston, 'Tis a marvellous Thing, a Plague has not Laid thee Desolate! Our Deliverance from our Friends, has been as full of Astonishing Mercy, as our Deliverance from our Foes. We read of a certain City, in Isa. 19. 18 called, *The City of Destruction*. Why so some say, Because Delivered from Destruction. If that be so, Then hast thou been

City of Destruction: Or, I will rather
 A City of Salvation: And this, by the
 Help of God; Because His Mercy Endureth
 or ever. Shall I go on? I will. We
 have not had the Bread of Adversity and
 the Water of Affliction, Like many other
 places. But yet, all this while, Our Eyes
 have seen our Teachers. Here are several
 golden Candlesticks in the Town. Shining
 and Burning Lights, have Illuminated them.
 There are gone to Shine in an Higher Orb,
 even Divines that were once the Stars
 of this Town, in the Pastoral Charge of
 ; besides many others, that for some
 years gave us transient Influences. Church-
 flourishing with much Love, and Peace
 and many Comforts of the Holy Spirit, have
 hitherto been our greatest Glory. I wish,
 that some sad Eclipse do not come e're
 long upon this Glory! The Dispensations
 of the Gospel were never Enjoy'd by any
 own, with more Liberty and Purity, for
 so long a while together. Our Opportuni-
 ties to Draw near unto the Lord Jesus
 Christ, in His Ordinances, cannot be pa-
 allel'd. Boston, Thou hast been Lifted
 up to Heaven; There is not a Town up-

on Earth, which on some Accounts ha
more to answer for. Such, O Such, ha
been our Help from our God, Because
His Mercy Endureth for ever.

II. Let us Acknowledge, Whose Help
it is, that we have Received, & not Give
the Glory of our God unto another. Poorly
Helped had we been, I may tell you, If
we had none but Humane Help, all the
while to depend upon. The Favours of
our Superiors we Deny not; we Forget
not the Instruments of our Help. Ne
vertheless, this Little Outcast Zion, sha
with my consent, Engrave the Name of
no MAN, upon her Ebenezer! It was we
confess'd in Psal. 108. 12. Vain is the Help
of man! It was well counsell'd in Psal.
146. 3. Put not your trust in Princes, nor in
the Son of man, in whom there is no Help.
Wherefore,

First, Let God in our Lord Jesus
Christ, have the Glory, of Bestowing o
us, all the Help, that we have had. Whe
the Spirit of God came upon a Servan
of His, he cried out unto David, in
Chron. 12. 18. Thy God Helpeth thee. This
Th

This is the voice of God, from Heaven
 Boston this Day, Thy God hath Helped
 thee : Thou hast by thy Sin destroyed thy self,
 but in thy God hath been thy Help. A Great
 man, once Building an Edifice, caused an
 inscription of this Importance, to be
 written on the Gates of it, Such a place
 Poorly planted me, Such a place watered me, and
 thou, Cæsar gave the Increase. One that pass'd
 all thy, with a witty Sarcasm, wrote under
 thine, His Deus nibil fecit. i.e. God, it seems,
 Forged nothing for this man. But the Inscript-

Ne on upon our Ebenezer, owning what
 shall help, this Town hath had, shall say, Our
 God hath done all that is done ! Say then,
 as we Helped Boston, say as in Psal. 121. 2.
 my Help is from the Lord, which made
 heaven and Earth. Say, as in Psal. 94.
 7. Unless the Lord had been my Help, my
 soul had quickly dwelt in silence. And
 boldly say, 'Tis only because the Lord has
 been my Helper, that Earth and Hell, have
 ever done all that they would unto me.

Let our Lord JESUS CHRIST, be
 rais'd as our Blessed Helper : That Stone
 which the Foolish Builders have refused,
 Set up that Stone ; even, that Hg

Rock, Set Him on High in our praises,
 and say, That, *That is our Ebenezer.* 'Tis
 our Lord JESUS CHRIST, who in His
 Infinite Compassions for the Town, hath
 said; as in Isa. 63. 5. *I Looked, and there
 was none to Help ; Therefore my own Arm
 hath brought Salvation unto it.* It is fore-
 told concerning the Idolatrous Roman
 Catholicks, That together with the Lord
 Jesus Christ, they shall *Worship* other Ma-
 uzzim: that is to say, other Protectors. Ac-
 cordingly, All their Towns, ordinarily
 have singled out their Protectors, among
 the *Saints* of Heaven; such a *Saint* is En-
 titled unto the Patronage of such a Town
 among them, and such a *Saint* for anoth-
 er: Old Boston, by Name, was but
 Saint Botolphs Town. Whereas,
 Thou, O Boston, shalt have but one Pro-
 tector in Heaven, and that is, our Lord
 JESUS CHRIST. Oh ! Rejoice in Him
 alone, & say, *That Lord is my Fortress and
 my Deliverer !* There was a Song once
 made for a Town, which in its Distresses
 had been *Helped* wondrously; & the First
 Clause in that Song, [you have it in Isa.
 26. 1.] may be so rendred, We have a
strong

strong Town ; Salvation [or JESUS, the Lord whose Name hath Salvation in it] Will appoint Walls and Bulwarks. Truly, What Helps we have had, we will Sing, 'Tis our JESUS, that hath appointed them. The old Pagan Towns, were sometimes mightily solicitous, to conceal the Name of the particular God, that they counted their Protector, *Ne ab hostibus Evocatus, alio commigraret.* But, I shall be far from doing my Town any Damage, by publishing the Name of its Protector ; No, Let all Mankind know, That the Name of our Protector, is JESUS CHRIST : For, *Among the Gods, there is none like unto thee, O LORD : Nor is any Help like unto thine : And there is no Rock, like to our God.*

Yea, When we ascribe the Name of Helper, unto our Lord JESUS CHRIST, Let us also acknowledge, that the Name is not sufficiently Expressive, Emphatical, and Significant. *Lactantius* of old, blamed the Heathen, for giving the Highest of their Gods, no Higher a Title, than that of, *Jupiter, or, Iuvans Pater, i. e. An Helping Father,* and he says, *Non intelligit Divina Beneficia, qui se a Deo tantummodo*

Fuvtari putat : The Kindnesses of God, are in
not understood, by that man, who makes ha
no more than an *Helper* of Him. Such Ge
indeed is the penury of our Language, up
that we cannot coin a more Expressi ve Th
Name. Nevertheless, when we say, The
Lord JESUS CHRIST hath been our
Helper, Let us Intend more than we Ex-
pels; *Lord, Thou hast been All unto us.*

Secondly; Let the Sacrifice of our H
Lord Jesus Christ, most Explicitly, have Sa
the Glory of Purchasing for us all our pl
Help. What was it, that procured, an T
Ebenezer, for the People of God? We a
read, in 2 Sam. 7. 9. *Samuel took a Suckin- G*
Lamb, and offered it a Burnt Offering wholly v
unto the Lord ; and Samuel Cryed unto h
the Lord for Israel, and the Lord Heard i
him. Shall I tell you? Our Lord Jesus S
Christ, is that *Lamb of God*; and he has
been a *Lamb Slain as a Sacrifice*; and He
is a *Sacrifice pleadable, not only for persons,*
but also for peoples, that belong unto Him.
To Teach us this Evangelical and Com-
fortable *Mystery*, there was, *A Sacrifice for*
the whole Congregation, prescribed in the
Mosaic Pedagogoy. 'Tis notorious, that
the *Sins of this Town, have been many*

, are Sins, and mighty Sins ; The Cry thereof
makes hath gone up to Heaven. If the Almighty
Such God should from Heaven Rain down
rage, upon the Town, an horrible Tempest of
effe~~ve~~ Thunderbolts, as He did upon the Cities
The which He overthrew in His Anger, and re-
our sented not, it would be no more than our
Ex- Unrepented Sins deserve. How comes

it then to pass, that we have had so much
our Help from Heaven after all ? Truly, The
have Sacrifice of our Lord Jesus Christ, has been
our pleaded for Boston, and, Therefore, say,
, an Therefore it is, that the Town is not made
We a Sacrifice to the Vengeance of God.
King- God sent Help to the Town, that was the
bolly very Heart and Life of the Land, that He
unto had a pity for : But why so ? He said,
eard in Isa. 37. 35. I will defend this Town, to
esus Save it, for my Servant Davids sake. Has
has this Town been Defended ? It has been
He for the sake of the Beloved JESUS ;
sons, Therefore has the Daughter of Boston sha-
lim. ken her Head at you, O ye Calamities,
om- that have been Impending over her Head.
e for O Helped, and Happy Town ! Thou hast
the had those Believers in the midst of thee,
hat that have pleaded this with the Great
any God ;

God; Ab! Lord, Thou hast been more Honour'd by the Sufferings of our Lord Jesus Christ than thou couldest be Honour'd by overwheleming this Town with all the plagues of thy just Indignation. If thou wilt Spare, do and Feed, and Keep, and Help this poor Town, re the Sufferings of our Lord Jesus Christ, shall be own'd, as the price of all our Help. 'Tis this, that hath procured us all our Help: a 'Tis This that must have all our praise.

Thirdly; Let the Lord be in a special manner Glorified, for the Ministry of His Good Angels, in that Help that has been ministred unto us. A Jacob lying on a Stone, saw the Angels of God Helping him. We are setting up an Ebenezer; but when we Lay our Heads and our Thoughts up- on the Stone, Let us then see, The Angels of God have Helped us. When Macedonia, was to have some Help from God, an Angel, whom the Apostle, in Acts 16. 9. Saw Habited like a man of Macedonia, was a mean of its being brought unto them. There is abundant cause to think, That every Town in which the Lord Jesus Christ is worshipped, hath an Angel to watch over it. The Primitive Christians, were

How were perswaded from the Scriptures of
 Jesus Truth, to make no Doubt of This, *Quod*
in oper Civitatis distributæ sunt Angelorum præ-
aguesfectusæ. When the Capital Town of Ju-
 pare, *dæa*, was rescued from an Invasion, we
 own, read in 2 King. 19. 35. *The Angel of the*
shall Lord WENT OUT, and smote the Camp of
 'Tis the *Assyrians.* It should seem, There was
 Help: an *Angel*, which did Reside in, and Præ-
 side over the Town, who *went out* for
 special that amazing Exploit. And is it not
 His Likely, That the *Angel of the Lord WENT*
 been *OUT, for to smite the Fleet of the Assyrians,*
 in a *Sickness, which the Last Summer*
 him. *hindred their Invading of this Town?*
 when *The Angel of BOSTON, was concerned*
 s up- *for it! Why have not the Destroyers broke*
 Angels *in upon us, to prey upon us, with sore*
domia, Destruction? 'Tis because we have had, A
 l, an *Wall of Fire about us; that is to say, A*
 16. 9. *Guard of Angels, those Flames of Fire,*
 , was have been as a *Wall unto us.* It was an
 hem. *Angel, that Help'd a Daniel, when the Li-*
 That *ons would else have swallowed him up.*
 Jesus It was an *Angel, that Help'd a Lot, out of*
 e's *to the Fires that were coming to Consume*
 tians, his *Habitation.* It was an *Angel, that*
 were *Help'd*

Help'd an Elias to Meat, when he wanted how it. They were Angels, that Help'd the whole People of God, in the Wilderness, to their Daily Bread: Their Manna, was Angels ben Food. And is it nothing, that such Angels have done for this Town, Think you ?
 Oh ! Think not so. Indeed, If we should go to Thank the Angels for doing these things, They would zealously say, See thou do it not ! But if we Thank Their Lord, and ours, for His Employing Them to Do these things, it will exceedingly gratifie them. Wherefore, Bless ye the Lord, and his Angels ; And Bless the Lord, O my Town, for these His Angels !

III. Let the Help which we have Hitherto had from our God, Encourage us to have Hope in Him, for More Help Hereafter, as the Matter may Require. The Help that God had given to His People, of old was Commemorated, as with Monumental Pillars, conveying down the Remembrance of it, unto their Children. And what for ? We are told, in Psal. 78. 7. That they might set their Hope in God, and not Forget the Works of God. I am not willing to say, How

ted how much this Town may be Threatened,
 oled, even with an Utter Extirpation. But
 neichis I will say, The Motto upon all our
 gelsbenezers is, **Hope in God ! Hope in**
gels God ! The Use of the *Former Help* that
 we have had from God, should be an *Hope*
 or *Future Help*, from Him that is, *A Pre-*
sent Help in the Time of Trouble. As in the
 three First Verses of the Eighty Fifth Psalm,
 ix times over there occurs, *Thou hast,*
to thou hast : all to usher in this ; Therefore
thou WILT still do so. O Let our Faith
 proceed in that way of Arguing, in 2 Cor.
 my 10. *The Lord hath Delivered, and He doth*
Deliver, and in Him we Trust, that He will
still Deliver. We are to Day Writing,
Hi-~~lister~~ to the Lord hath Helped us ; Let us
to ride under it, And we boze, the Lord ha's
er, are Help for us, in the Time of Need ! It
 may be, some are purposing Suddenly and
 was astily to *Leave the Town, through their*
Pil-ears of the Straits that may come upon
 us. But I would not have you be too
 sudden and Hasty in your purposes, as
 o many have been, unto their *After-*
the rrow. There was a Time when People
 were so Discouraged about a *Subsistence in*
 the

the principal Town of the Jews, that the elong talk'd of plucking up Stakes, and flying aerfully way ; but the Minister of God came to them, [And so do I to you, this Day !] *Saying, in Isa. 30. 7. I Cried concerning What This, Their Strength is to Sit Still !* But asady there was no sooner come to some Consistence, within Threescore years ago, but the People found themselves plunged into a sad Non plus here what way to take for a Subsistence. God rayers then immediately put them into a way ranted and, *Hitherto the Lord ha's Helped us !* Though Town is at this Day full of Widows andow, Orphans, and a multitude of them, are very rayers Helpless Creatures. I am Astonish'd, Hows out they Live ! In that Church, whereof I am the Servant, I have counted, The Widows make about a Sixth Part of our IV. Communicants, and, no doubt, in the the whole Town, the proportion differs not, very much. Now stand still, my Friends to us and Behold, the Help of God ! Were any hank of thele ever Starved yet ? No, These people Widows are every one in some sort provided for. And let me tell you, Ye Handm. If Maids of the Lord, You shall be Still pro Bvide for ! The Lord, whose Family you war belongy N

eeelong unto, will conveniently and woh-
erfully provide for you ; if you say, and
iwh ! Say ! of Him, *The Lord is my Helper,*
I will not Fear !

What shall I say ? When *Moses* was
eady to faint, in his *Prayers* for his Peo-
ple, we read, in *Exod. 17. 12.* *They took a*
stone and put it under him. Christians,
us here are some of you, who abound in
Prayers, that the *Help* of God may be
ayanted unto the Town ; the Town is
ouch upheld by those *Prayers* of yours.
now, that you may not faint in your
Prayers, I bring you a *Stone* : The *Stone*,
ows our *Ebenezer* ; or, the Relation of the
Help that *hitherto* the *Lord* hath given us.

our IV. Let all that bear *Publike Office*
the the Town, Contribute all the *Help* they
no n, that may continue the *Help* of God
ds to us. *Austin*, in his *Confessions*, gives
in hanks to God, That when he was an
eselpless *Infant*, he had a *Nurse* to *Help* him,
ro one that was both Able & Willing to *Help*
nd m. *Infant-Boston*, Thou hast those, whom
roe Bible calls, *Nursing-Fathers*. Oh, Be not
youward, as thou art, in thy Treating of
ongy *Nurses* ; but give *Thanks* to God for

them. I Forget my self ; 'Tis with the Fathers themselves, that I am concerned.

When it was demanded of Demosthenes, what it was, that so long Preserved Athers in a flourishing State, he made this answer, *The Orators are men of Learning & Wisdom ; the Magistrates do Justice, the Citizens love Quiet, and the Laws are kept among them all.* May Boston flourish in such happy Order !

And first, You may assure yourselves, That the Ministers of the Lord Jesus Christ among you will be Joyful to approve themselves, as the Book of God has called them, *The Helpers of your Joy.* O our dear Flocks ; we owe you our All ; All our Love, all our Strength, all our Time ; We Watch for you, as those that must give an Account : And I am very much mistaken, if we are not willing to Dy for you too, if called unto it. If our Lord Jesus Christ should say, to us, *My Servant, if you'l Dy to Night, you shall have this Reward ; The People that you Preach to, shall be all Converted unto me !* I think, We should with Triumphing Souls Reply, *Ab ! Lord, Then I'l Dy with all my Heart.* Syrs, we should go away Rejoycing with Joy unspeakable & full

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full of Glory. I am satisfied, That the most Furious and Foul mouth'd Reviler, that God may give any of us, to be Buffeted withal, if he will but come to sober Thoughts, he will say, That there is not any *One man* in the Town, but the *Ministers* wish that man as well as they do their own Souls, and would gladly Serve that man by Day or by Night, in any thing that it were possible to do for him. Wherefore, O our Beloved People, I beseech you, Leave off, Leave off, to Throw Stones at your *Ebenezers*. Instead of *That*, Pray for us, and Strive together with us, in your Prayers to God for us. Then with the Help of Christ, we'll promise you; We will set our selves to observe what *Special Truths* may be most needful to be Inculcated upon you, and we will Inculcate them. We will set our selves to observe the *Temptations* that beset you, the *Afflictions* that assault you, and the *Duties* that are incumbent on you, and we will accommodate our selves unto them. We will set our selves to observe what Souls among you, do call for our more particular *Addresses*, and we will Ad-

Press them faithfully, and even *Travail in Birth* for them. Nor will we give over *Praying, and Fasting, and Crying to our Great LORD* for you, until we Dy. Whatever other *Helpers* the Town Enjoyes, they shall have that convenience, in Ezra. 5. 2. *With them were the Prophets of God, Helping them.* Well then, Let the rest of our Worthy *Helpers*, Lend an *Helping Hand*, for the promoting of those things, wherein the Weal of the Town is wrapped up! When the *Jews* thought that a *Defiling Thing* was breaking in among them, in Acts 21. 28. They cried out, *Men of Israel, Help.* Truly, there is cause to make that Cry, *Men of Boston, Help!* for Ignorance, and Prophaness, and Bad Living, and the worst things in the World, are breaking in upon us.

And now, Will the **JUSTICES** of the Town, set themselves to consider, *How they may Help to Suppress all growing Vices among us?*

Will the **CONSTABLES** of the Town, set themselves to consider, *How they may Help to prevent all Evil Orders among us?*

There are some who have the Eye of the

the Town so much upon them, that the very Name of, TOWNS-MEN, is that by which they are distinguished. Syrs, Will You also consider, How to Help the Affairs of the Town, so as that all Things may go well among us?

Moreover, may not SCHOOL-MASTERS, do much to instil Principles of Religion, and Civility, as well as other points of good Education into the Children of the Town? Only Let the Town well Encourage its Well Deserving School-Masters.

There are some other Officers; But concerning All, there are these Two Things to be Desired. First, It is to be Desired, That such Officers as are Chosen among us, may be Chosen in the Fear of God. May none but Pious, and Prudent men, and such as Love the Town, be Chosen to Serve it. And, Secondly, It is to be Desired, That Officers of several sorts, would often come together, for Consultation. Each of the sorts by themselves, may they often come together, to Consult, What shall we do to Serve the Town, in those Interests which are committed unto

Our Charge. Oh! What a Deplorable Thing, will it be, for persons to be Entrusted with *Talents*, [your Opportunities to Serve the Town, are so many *Talents* !] and they never seriously consider, *What Good shall I do, with my Talents, in the place where God hath Station'd me?*

And, Will the REPRESENTATIVES of the Town, be considered among the rest, as Entrusted with some singular Advantages for our *Help*! The Lord give you understanding in all Things.

V. God *Help* the Town, to manifest all that *Piety*, which a Town so *Helped* of *Him*, is oblig'd unto! When the People of God, had been carried, by His *Help*, through their Difficulties, they set up *Stones*, to keep in mind how He had *Helped* them: And something was written on the *Stones*: But what was written! See; *Josh.8.32. Joshua wrote upon the Stones, a Copy of the Law.* Truly, upon those *Ebenczers*, which we set up, we should write the *Law* of our God, and Recognize the Obligations which the *Help* of our God, ha's laid upon us to keep it.

We

We are a very Unpardonable Town, if after all the *Help* which our God ha's giveir us, we do not ingenuously Enquire, *What shall we Render to the Lord, for all His Benefits?* Render ! Oh ! Let us our selves thus answer the Enquiry ; *Lord, we will Render all possible, and Filial Obedience unto thee, because Hitherto thou hast Helped us : Only do thou also Help us, to Render that Obedience !* Mark what I say ; If there be so much as one *Prayerless House* in such a *Town* as this, 'tis Inexcusable ! How Inexcusable then, will be all *Flagitious Outrages* ? There was a Town, [*T'was the Town of Sodom !*] that had been wonderfully Saved out of the Hands of their Enemies. But after the *Help* that God sent unto them, the Town went on to Sin against God, in very prodigious Instances. At last, a provoked God sent a *Fire* upon the Town, that made it an Eternal Desolation. Ah, *Boston*, Beware, Beware, lest the Sins of *Sodom* get Footing in thee ! And what were the Sins of *Sodom* ? We find in *Ezek. 16. 49.* Behold, *This was the Iniquity of Sodom ; Pride, Fulness of Bread, and Abundance of Idleness was in her ; Neither did she Strengthen the*

Hand of the Poor and the Needy ; There was
 much Oppression there. If you know of
 any Scandalous Disorders in the Town, do
 all you can, to Suppress them, and Redress
 them : And let not those that send their
 Sons hither from other parts of the world,
 for to be improved in Virtue, have cause
 to Complain, That after they came to Boston,
 they lost, what little Virtue was before Bud-
 ding in them : That in Boston they grew more
 Debauched & more Malignant than ever they
 were before ! It was noted concerning the
 famous Town of Port Royal in Jamaica,
 which you know, was t'other Day Swal-
 low'd up, in a Stupendous Earthquake, that
 just before the Earthquake the People were
 Violently and Scandalously set upon going
 to Fortune-Tellers upon all Occasions : much
 Notice was taken of this Impiety, generally
 prevailing among the People : but none
 of those Wretched Fortune-Tellers could
 Foresee, or Forestal the direful Catastrophe.
 I have heard, That there are Fortune-Tellers
 in this Town, sometimes consulted by
 some of the Sinful Inhabitants. I wish the
 Town could be made too Hot for these
Dangerous Transgressors, I am sure, the
 pre-

preservation of the Town, from horren-
 dous *Earthquakes*, is one thing that bespeaks,
 our, *Ebenezers*; 'Tis from the Merciful
 Help of our God unto us. But, Beware, I
 beseech you, of those *Provoking Evils* that
 may Expose us to a Plague, Exceeding all
 that are in the Catalogue of the *Twenty*
Eight of *Deuteronomy*. Let me go on, to
 say; What? Shall there be any *Bawdy-*
Houses in such a Town as This! It may
 be, the Neighbours, that could Smoke 'em,
 and Rout 'em, if they would, are loth to
 Stir, for fear of being reputed *Ill Neighbours*.
 But, I say unto you, That you are *ill Neigh-*
hours, because you do it not: All the Neigh-
 bours are like to have their Children and
 Servants poisoned, and their Dwellings laid
 in Ashes, because you do it not! And,
 Oh! that the *Drinking-Houses* in the
 Town, might once come under a laudable
 Regulation. The Town ha's an *Enormous*
 Number of them! Will the *Haunters* of
 those *Houses*, hear the *Councils* of Heaven?
 For You that are the *Town Dwellers*, to
 be oft, or long in your *Visits* of the *Ordi-*
nary, 'twill certainly Expose you to Mis-
 chiefs more than *ordinary*. I have seen
 certain

certain *Taverns*, where the Pictures of horrible *Devourers* were hang'd out for the *Signs*; and thought I, 'twere well, if such *Signs* were not sometimes too too *Significant*! Alas, men have their Estates *Devoured*, their Names *Devoured*, their Hours *Devoured*, and their very Souls *Devoured*, when they are so besotted, that they are not in their Element, except they be *Tipling* at such Houses. When once a man is Bewitched, with the *Ordinary*, what usually becomes of him? He is a *gone man*; And when he comes to Dy, he'll cry out, as many have done, *Ale houses are Hell-Houses!* *Ale-houses are Hell houses!* But Let the Owners of those Houses, also now hear our Counsils. Oh! Hearken to me, that God may Hearken to you another Day! It is an *Honest*, and a *Lawful*, tho' it be not a very *Desirable*, Employment, that you have undertaken: You may *Glorifie* the Lord Jesus Christ in your Employment, if you will, and Benefit the Town considerably. There was a very Godly man, that was an *Inn-keeper*; and a Great Minister of God, could say to that man, in 3 Joh. 2. *Thy Soul prospereth.* O

Let

Let it not be said of you, since you are fallen into this Employment, *Thy Soul wi-thereth!* It is thus, with too many: Especially, when they that get a *License* perhaps to *Sell Drink out of Doors*, do stretch their *License* to *Sell within Doors*. Those *Private Houses*, when once a Professor of the *Gospel*, comes to *Steal a Living* out of them, it commonly *præcipitates* them, into abundance of *wretchedness* and *confusion*. But, I pray God, assist you that keep *Ordinaries*, to keep the *Commandments* of God, in them. There was an *Inn* at *Bethlejem*; where the Lord **JESUS CHRIST** was to be met withal. Can *Boston* boast of many such? Alas, Too ordinarily it may be said, *There is no Room for Him in the Inn!* My Friends, Let me beg it of you; Banish *the unfruitful works of Darkness* from your *Houses*, and then the *Sun of Righteousness* will shine upon them. Don't countenance *Drunkenness*, *Revelling*, & *Mispending* of precious Time in your *Houses*: Let none have the *Snares of Death* Laid for them in your *Houses*. You'll say, *I shall Starve then!* I say, *Better Starve than Sin.* But you, shall not. It

It is the Word of the Most High, Trust in
the Lord, and do Good, and verily thou shalt
be Fed. And is not Peace of Conscience,
 with a *Little*, better than those *Riches*,
 that will shortly melt away, and then run
 Like Scalding Metal down the very Bow-
 els of thy Soul !

What shall I say more ? There is one Article of Piety more to be Recommended unto us all ; and it is an Article, which all Piety does exceedingly Turn upon. That is, *The Sanctification of the Lords Day.* Some very Judicious Persons, have observed, That as *they Sanctified the Lords Day, Remisly or Carefully, just so, their Affayrs usually prospered all the Ensuing Week.* Sirs, You cannot more consult the Prosperity of the Town, in all its Affayrs, than by Endeavouring that the *Lords Day* may be Exemplarily *Sanctified*. When People about *Jerusalem*, took too much Liberty on the *Sabbath*, the Ruler of the Town Contended with them, and said, *Ye bring wrath upon Israel by profaning the Sabbath.* I fear, I fear, There are many among us, to whom it may be said, *Ye bring wrath upon Boston, by profaning the Sabbath.* And what *Wrath* ?

Wrath ? Ab Lord, prevent it ! But there is an awful Sentence in Jer. 17.27. If ye will not Hearken unto me, to Sanctify the Sabbath-Day, then will I kindle a Fire on the Town, and it shall Devour, and shall not be Quenched.

Finally, Let the Piety of the Town manifest it self, in a due Regard unto the Institutions of Him, whose Help ha's Hitherto been a Shield unto us. Let the Ark be in the Town, and God will Bless the Town ! I believe, it may be found, That in the Mortal Scourges of Heaven, which this Town ha's felt, there ha's been a Discernable Distinction, of those that have come up to Attend all the Ordinances of the Lord Jesus Christ, in the Communion of His Churches. Though these have had, as 'tis fit they should, a Share, in the Common Deaths, yet the Destroying Angel, ha's not had so great a proportion of these in his Commission, as he ha's had of others. Whether This be so, or no ; To Uphold, and Support, and Attend the Ordinances of the Lord Jesus Christ, in Reforming Churches, This will Entitle the Town to the Help of Heaven ; for, Upon the Glory, there shall be a Defence ! There were the Victorious Forces

Forces of *Alexander*, that in going backward and foreward, pass'd by *Jerusalem*, without Hurting it. Why so? said the Lord, in *Zech 9.8.* I will *Encamp* about my *House*, because of the *Army*. If our God have an *House* here, He'll *Encamp* about it. *Nazianzen*, a famous Minister of the *Gospel*, taking his *Farewel* of *Constantinople*, an old man, that had sat under his *Ministry*, cryed out, Oh! my *Father*, Don't you dare to go away, you'll carry the whole *Trinity* with you! How much more, may it be cryed out, If we *Loose* or *Sleight*, the *Ordinances* of the Lord *Jesus Christ*, we *Foregoe* the *Help* of all the *Trinity* with them!

VI. Extraordinary *Equity* & *Charity*, as well as *Piety* well becomes a Town, that hath been by the *Help* of God so Extraordinarily signalized. A Town marvelously *Helped* by God, has This Foretold concerning it, in *Isa. 1.26.* Afterward thou shalt be called, *The City of Righteousness*, *The Faithful City*. May the *Evenerers* of this Town, render it, *A Town of Equity*, and, *A Town of Charity*! Oh! There should be none, but *Fair Dealings* in a Town, where with

with Heaven ha's Dealt so Favourably.
 Let us Deal Fairly in Bargains ; Deal Fairly in Taxes ; Deal Fairly in paying Respects to such as have been Benefactors unto the Town. 'Tis but Equity, that they, who have been Old Standers in the Town, and both with Person and Estate Served the Town unto the utmost for many years together, should on all Proper Occasions be considered. For Charity, I may indeed speak it without Flattery, this Town has not many Equals on the Face of the Earth. Our Lord Jesus Christ from Heaven, wrote, unto the good people of a Town, in the Lesser Asia, [Rev. 2. 19.] *I know thy works, and Charity.* From that Blessed Lord, I may venture to bring that Message unto the Good people of this Town ; The Glorious Lord of Heaven, knows thy works, O Boston, and all thy Charity. This is a poor Town ; and yet it may be laid of the The Bostonians, as it was of the Macedonians, their Deep poverty hath abounded unto the Riches of their Liberality. O ye Bountiful people of God, All your Daily Bounties here to the Needy, All your Subscriptions to

D

Send

Send the *Bread of Life* abroad unto places that are perishing in *Wickedness*, All your *Collections* in your *Assemblies* as often as they are called for ; *All these Alms are come up for a Memorial before God* ! The Lord Jesus Christ in Heaven hath Beheld your *Helpfulness*, and *Readiness to every good Work* ; and He hath Requited it, with His *Helpful Ebenezers*. It was said, in Isa. 32. 8. *The Liberal Deviseth Liberal Things, and by Liberal Things he shall stand.* There are some in this Town, that are always Devising *Liberal Things*, and our Lord Jesus Christ, Lets the Town Stand for the sake of those ! Instead of *Exhorting* you, to *Augment* your *Charity*, I will rather utter an *Exhortation*, or at Least, a *Supplication*, that you may not *Abuse* your *Charity*, by misapplying of it. I remember, I have Read, That an Inhabitant of the City *Pisa*, being asked, Why their Town so went, as it then did, unto Decay, he fetch'd a deep sigh, and said, Our young men are too prodigal, our old men are too Affectate, and we have no punishment for those that spend their years in *Idleness*. Ah, The last stroak of that complaint, I must here Sigh,

Sigh it over again. *Idleness*, alas, *Idleness*, increases in the Town exceedingly: *Idleness*, of which there never came any *Goodness*; *Idleness*, which is a *Reproach to any people*. *We work hard, all Summer, and the Drones count themselves wrong'd, if they have it not in the Winter divided among them*. The *Poor that can't Work, are Objects for your Liberality*. But the *Poor, that can Work and won't, the best Liberality to them, is to make them*. I beseech you, Syrs, Find out a method quickly, That the *Idle persons in the Town, may Earn their Bread*; It were the ~~best~~ piece of *Charity*, that could be shewn unto them, and *Equity*, unto us all. Our *Beggars, do shamefully grow upon us, and such Beggars too, as our Lord Jesus Christ Himself hath Expressly forbidden us to countenance*. I have Read a printed Sermon, which was Preached before *Both Houses of Parliament, the Lord Mayor and Aldermen of London, and the Assembly of Divines*; the Greatest Audience then in the World: And in that Sermon, the Preacher had this passage; *I have Lived in a Countrey, where, in seven years, I never*

saw a Beggar, nor heard an Oath, nor looked upon a Drunkard. Shall I tell you where that Utopia was ? 'Twas NEW-ENGLAND ! But they that go from hence, must now tell another Story.

¶ II. May the Changes, and especially the Judgments, that have come upon the Town, direct us, what Help to petition from the God of our Salvations. The Israelites had formerly seen dismal Things, where they now set up their Ebenezer : The Philistines had no less than Twice beaten them there, and there taken from them the Ark of God. Now we are setting up our Ebenezer, Let us a little call to mind some Dismal Things that we have seen ; the Ebenezer will go up the better for it.

We read, in 1 Sam. 6. 18. concerning, The Great Stone of Abel. Some say, That Adam Erected that Stone, as a Grave stone for his Abel, and wrote that Epitaph upon it, Here was poured out the Blood of the Righteous ABEL. I know nothing of This, The Names, I know, differ in the Original ; But as we may Erect many a Stone for

for an *Ebenezer*, so, we may Erect many a Great Stone of *ABEL*, that is to say, We may write, MOURNING and SORROW, upon the Condition of the Town in various Examples. Now, from the Stones of *Abel*, we will a little gather what we should wish to write upon the Stones of our *Ebenezer*.

What Changes have we seen, in point of Religion ? It was Noted by *Luther*, He could never see Good order in the Church, last more than Fifteen years together in the Purity of it. Blessed be God, Religion hath here flourished in the Purity of it, for more than Fifteen years together. But, certainly, the Power of Godliness is now grievously decay'd among us. As the Prophet of old Exclaimed, in *Joel* 1. 2. *Hear this, ye old men, and give Ear, ye Inhabitants; Has this been in your Dayes:* Thus may I say, *Hear this, ye old men, that are the Inhabitants of the Town:* Can't you Remember, that in your Dayes, a Prayerful, a Watchful, a Fruitful Christian, and a well Governed Family, was a more common Sight, than it is now in our Dayes ? Can't you Remember, that in your Dayes, those Abominable Things did not

Show their Heads, that are now Bare-faced among us? Here then is a Petition to be made unto our God ; Lord, Help us to Remember whence we are Fallen, and to Repent, and to Do the First Works.

Again ; What Changes have we seen, in point of Mortality ? By Mortality, almost all the Old Race of our First Planters here, are carryed off ; the Old Stock, is in a manner Expired. We see the Fulfilment of that word, in Eccl. i. 4. One Generation passeth away, and another Generation cometh. It would be no unprofitable Thing for you, to pass over the several Streets, & call to mind, Who Lived here so many years ago ? Why ? In that place lived such an one ; and in that place lived such an one. But, Where are they Now ? Oh ! They are Gone, They are Gone into that Eternal World, whither We must quickly follow them. Here is another Petition, to be made unto our God ; Lord, Help us to Number our Dayes, and apply our Hearts unto Wisdom, that when the places that now know us, do know us no more, we may be gone into the City of God.

Furthermore ; What Changes have we seen,

seen, in point of Possessions? If some that are now Rich, were once Low in the World, 'tis possible, more that were once Rich, are now brought very Low. Ah! Boston, Thou hast seen the Vanity of all Worldly Possessions. One fatal Morning, which laid Fourscore of thy Dwelling Houses, and Seventy of thy Ware houses, in a Ruinous Heap, not Nineteen years ago, gave thee to Read it in Fiery Characters. And an huge Fleet of thy Vessels, which they would make, if they were all together, that have miscarried in the late War, ha's given thee to Read more of it. Here is one Petition more, to be made unto our God; Lord, Help us to Ensure a Better and a lasting Substance in Heaven, and the Good part that cannot be taken away.

In fine; How dreadfully have the Young People of Boston, perished under the Judgments of God! A Renowned Writer, among the Pagans, could make this Remark; There was a Town, so Irreligious and Atheistical, that they did not pay their First-fruits unto God: (which the Light of Nature taught the Pagans to do !) and fayes he, they were, by a Sudden Desolation so Strangely,

Strangly Destroy'd, that there were no Remainders either of the Persons, or of the Houses, to be seen any more. Ah, *My Young Folks*; There are few First-fruits paid unto the Lord Jesus Christ among you. From hence it comes to pass, that the Consuming Wrath of God, is every day upon you. *New England* ha's been like a *Tott'ring House*; the very Foundations of it have been Shaking: But the House thus over-setting by the *Whirlwinds* of the Wrath of God, hath been like *Job's House*; It falls upon the Young men, and they are Dead! The Disasters on our *Young Folks* have been so multiplied, that there are few Parents among us, but what will go with *Wounded Hearts*, down unto their Graves: Their dayly moans are, *Ab, My Son cut off in his Youth! My Son, my Son!* Behold then, the Help that we are to ask of our God; and why do we, with no more Dayes of Prayer with Fasting, ask it? Lord, Help the Young People of *Boston*, to Remember thee in the Dayes of their Youth, and Sanctify unto the Survivers, the Terrible Things that have come upon so many of that Generation.

And

And now as *Joshua*, having Reasoned with his people, a little before he Died, in *Josh. 24. 26, 27.* Took a Great STONE, and set it up, and said unto all the people, Behold, this Stone shall be a witness unto you, *Lest ye Deny your God.* Thus, we have been this Day setting up a STONE, even an Ebenezer, among you ; & I conclude, Earnestly testifying unto you, *Behold this Stone, shall be a witness unto you, that the Lord JESUS CHRIST, has been a Good Lord unto you ; and if you Seek Him, He will be still found of you, but if you Forsake Him, He will cast you off for ever.*

Houshold

Household Religion,

Recommended, for the Preservation
of our HOUSES.

At Boston-Lecture. 26. d. 7. m. 1695.

It is Written in *JOB* XXII. 23.

If thou Return to the Almighty, thou shalt be
Built up; Thou shalt put away In-
iquity, far from thy Tabernacles.

IT is Reported, as the Special and Signal Favour of God, unto His People, in Exod. 1. 20, 21. The People multiplied, and He made Them [that is, the People, for the word is in the Masculine Gender,] Houses: Which Favour of God in the nearest and strictest sense wherein that expression is commonly used, is not only most Mercifully Vouchsafed, but almost Miraculously continued,

tinued, unto us who now Compose this Assembly. Our Gracious God ha's given us *Houses*, wherein we Enjoy the Comforts of Life, Covered and Sheltered from foreign Injuries ; Yea, and we have the *Houses* of our Gracious God also set open unto us, without the Liberties whereof, I hope, we should not find our selves able to *task* the Comforts of our own. Let it not be thought *Unseasonable*, I am sure, it should not be *Unprofitable*, for us to hear in the *House* of God at this Time, some Singular Things, wherein the Welfare of our own is more than a little concerned.

Concerning the *Houses*, with which our God ha's favoured us, there are Two Considerations, which doubtless, every man in this Assembly, of his own Accord, hath Entertained.

First, I suppose, We are all sensible, That for us to Loose our *Houses* by any Disaster whatsoever, would be a very terrible Calamity ; Oh ! It would be a Judgment of God, wherein the Anger of God, would be seen written with Fury Characters. If by an Accident, or by an Enemy, our *Houses* be Laid in Desolations,

lations, every Roar of the Raging Flames, every Crack of the Tumbling Timbers, every Downfal of the Undermined Walls, and every Jangle of the Bells then tolling the Funeral of those Houses, would loudly utter that voice, in Deut. 32. 22. *A Fire is Kindled in the Anger of God!* It were a dismal Thing for our Houses becoming too Hot for us, to say, *Be gone;* ye sinful Inhabitants, *Be gone;* you shall never Eat, or Sleep, or Talk, or Pray, in us, any more; and for our Consorts & Children with us, to be Stript in a few Hours, of all that we have been getting for many years, and be turn'd Shiftless and Helpless out of Doors, to Lodge Next Door unto Beggary. A Town so Afflicted, may have this Lamentable Account given of them, in Isa. 42. 25. *The Lord hath poured on them the Fury of His Anger, and it hath set them on Fire round about.*

Secondly, And there is as much cause for us to be sensible, That it is the meer Power and Patience of our Good God, which keeps us from such a Terrible Calamity, as the Loss of our Houses. How easy a thing were it, for the Vengeance of

Heaven

Heaven, to Lay all our *Houses* in Ruinous
Heaps before to morrow morning! Tra-
ly, We may say, 'Tis because we have ob-
tained Help from God, that we continue to
this Day. We may sit in our Combusti-
ble Houses, and make that Confession, in
Psal. 127. 1. *The Lord keeps the Town; the*
Watchman waketh but in vain. When we
think, how much Destruction may arise
from one Spark, or one Snuff, and, as the
Apostle speaks, *How great a matter a Little*
Fire kindles! And when we think, how
many *Careless*, how many *Foolish*, how
many *Drunken*, yea, and how many hor-
ribly *Malicious* persons, persons wicked
enough, *To burn their Neighbours Houses, only*
that they may Roast their own Eggs, may creep
in among us; Or when we think of him
whom we may call OG, which is in Eng-
lish, *The Burner*, for the Delight that he has
taken in *Scorching men with Fire*; We may
with Admiration acknowledge, 'Tis our
God that is our *Keeper*. Oh! we must
make that Acknowledgment before the
Lord, in Psal. 121. 4. *Bebold, He that*
keepeith Israel, doth neither Slumber nor
Sleep; Else we should be wak'd out of

our next Sleep, with a Formidable Outcry.

Sensible of these Things, we shall not count it Improper, to bestow a brief Discourse, upon the *Methods*, which we are, as *Christians*, to take for the Comfortable Preservation of our *Houses*; especially, now the Season of the year advances, wherein there are the most pungent Invitations, for such *Methods* to be considered.

Behold then the Great Method, for the Secure Enjoyment of our *Tabernacles*, which the Oracles of God have directed us unto: It is, *The putting away Iniquity far from our Tabernacles*.

That *Perfect* and *Upright* man, *Job*, had this among the Heavy Trials befalling of him, That he Lost his *House*: Now under this Trial, one of his Friends gives him this Advice: That he would by *Acquaintance* with God, and *Repentance* of *Sin*, Endeavour, to answer the Expectations of Heaven concerning him. To fore Encourage him hereunto, here is this my Blessing promised, *Thou shalt be Built up*: q. d. *Thou shalt then have thy House Repaired, without the fear of Loosing it any more.*

The Clause which falls under our more particular Notice is that ; *Thou shalt put away Iniquity, far from thy Tabernacles* : which is here mentioned, as the Effect of Returning to the Almighty. Now, by Iniquity, we may understand; either the Practice of Iniquity, or the Punishment of Iniquity. Take it for the Practice of Iniquity, and then the sense runs thus ; *Manifest thy Returning to the Almighty, by thy not Suffering of any Iniquity in thy Tabernacles*. Take it for the punishment of Iniquity, and then the sense runs thus ; *By Returning to the Almighty thou wilt Save thy Tabernacles, from such Ruines as will come upon them, if thou continue in Iniquity*. Take it which way you will, there is this Doctrine in it, The Way for us to secure the Comfortable Enjoyment of our Tabernacles, is, by Returning unto the Almighty, to put Iniquity far from our Tabernacles.

There are Three plain Assertions before us, by which I may come fairly at my Design, to promote Household Religion, in the management of an Argument fetch'd from the Benefit thence arising, unto the very Houses, wherein we maintain that Religion.

1. In true Religion, men do Return unto the Almighty God. There was a Blessed Communion with God, which man had at his first Creation by God. But how Long did this continue? Alas, It was not Long, before Man turned his Back upon the Service and the Glory of His Maker: It was not Long before Man Embraced the Vain Things of this World, instead of the God that made him. Every Sinner is now Guilty of that Folly, that Frenzy, that Horrible Thing, in Jer. 2. 13. *He hath forsaken the Fountain of Living Waters, and he hath hew'd him out Broken Cisterns.* Well, but now in Religion, there is a Conversion and a Returning of the Sinner; he saies, *I will Return to my first Object, because it is best being with him.* The Term From which a man does Return in Religion, is, *All Sin whatsoever; and every Pleasure, every Profit, every Honour, which the Heart is by Sin carried forth unto.* Thus 'tis laid, in Jer. 18. 11. *Return ye now every one from his Evil way.* The Term To which a man does Return in Religion, is, *God in the Lord Jesus Christ; so that* God

God becomes his *Best Good*, and his *Last End*, and the Lord Jesus Christ becomes his *Prophet*, his *Priest*, and his *King* for ever. Thus 'tis said, in Jer. 4. 1. If thou *wilt Return, Return unto me*, saith the Lord.

II. Those men that *Return to the Almighty God*, will put away *Iniquity* far from their *Tabernacles*. The *House* as well as the *Heart* of a man is cleaned by *Religion*; it will Reform not only his *Living*, and his *Walking*, but his *Dwelling* also. The *Godly man* is one that *puts away* all *Iniquity*, yea, that *puts it far away*: he does in *Repenting* of *Iniquity*, as the *God of Heaven* does in *pardoning* of it. In the *pardoning* of *Iniquity*, 'tis said, in *Psal. 103. 12.* *As far as the East is from the West*, so far does God Remove our *Transgressions* from us; Thus, in the *Repenting* of *Iniquity*, the man *saith*, I would have all my *Transgressions* to be as far from me, as the *East is from the West*: The *East* and *West* will never meet, nor wou'd I ever shake bands with any *Iniquity*. Even, the *very Shadow* of *Iniquity* is banished from a *Regenerate man*; the *very Appearance* of

Evil, is the matter of his *Abstinence*, his *Abhorrence*: he puts it far away from his *Conversation*, far away from his *Approbation*, far away from his *Inclination*: But this is not all; He puts it far away from his *Habitation* too. Every Good man is *communicative* of his *Goodness*; he would have all about him to be as Good, as Holy, as Happy as himself; and those of his own *House* most of all: He will not permit any *Iniquity*, that he can prevent. A Religious *Christian* would be a Religious *Houſholder* too; he would be such an *Houſholder*, as *Jacob*, who, in Gen. 35. 2. Said unto his *Houſhold*, and unto all that were with him, *put away the Strange Gods that are among you*; he would be such an *Houſholder*, as *David*, who said, in Psal. 101. 2, 7. *I will walk in my Houſe, with a perfect Heart*; *He that works Deceit, shall not dwell within my Houſe*; *he that telleth Lies, shall not tarry in my sight*. Or, as *Joshua*, who said, *As for me and my Houſe, we will Serve the Lord*.

III. By Putting away *Iniquity* far from our *Tabernacles*, we do secure to our selves the *Comfortable Enjoyment* of them. Let us

us drive our Sins out of our Houses, that we may not be driven out of them, our selves.

It is very true, A pious man, may have his Tabernacle taken from him; the loss of Houses is one of those Things, wherein the Sovereignty of God, will have All things come alike to all. A Treble Concession is to be made concerning this matter.

First, A Godly man may Suffer the loss of his House, in a Common Calamity, with wicked men. If a Righteous Lot live in a Sodom, his House must be Burned among the Rest in the Vicinity.

Again, A Godly man may Suffer the loss of his House, when many wicked men Escape that Calamity. A Job, one who Fears God and Shuns Evil, may have his House laid even with the Ground, while he could yet complain, *The Tabernacles of Robbers prosper.* Yea,

Thirdly, At the House of a Godly man may begin that Calamity, that shall Involve the loss of many other Houses in it. A Fire may be carried, even from the Altar it self, over the whole City: and we know, Trouble may begin at the House of God. Wherefore, upon the whole; Those persons

persons are not always the Greatest Sinners, who are the Greatest Sufferers, in such a Calamity. Those Tabernacles may miscarry in which yet there are no abounding miscarriages of Iniquity.

But all this Concession, will not Evacuate this Position ; That we shall very much Consult the Safety of our Houses, if we keep Iniquity out of them. If we would not be put out of our Tabernacles our selves, it should be our Study, to put Iniquity far away from our Tabernacles. There are many wayes, by which men seek to Secure unto themselves the Comfortable Enjoyment of their Houses. They look to the Stuff, and the Place, of their Building ; they have their Water Engines, their Insurances, and their Friendly Societies. 'Tis well : But, Sirs, there is one way more to be laid in, which I now mention, in the approach of the Time of the year, when the Dangers of our being Turned out of our Houses, are the greatest ; That is, Let us Put Iniquity far from our Tabernacles. Of this way, I may say, as David about the Sword of Goliab, There is none like it ! For, There are Promises of our God,

God, that the *Tabernacles* of men shall be spared, when the *Iniquities* of men are not spared in their *Tabernacles*: Promises, to be interpreted, with the Exceptions of the New Covenant. We have the word of a faithful God for it, *Let no Sins dwell with you, and I will not cut off your Dwellings:* It is His Word, in Zeph. 3. 7. *I said, Surely, Thou wilt Fear me, thou wilt Receive Instruction, So their Dwelling should not be cut off.* There is that Promise given to the Reformers of *Iniquity*, in Isa. 65. 21. *They shall Build Houses and Inhabit them:* There is that Promise given to the For-lakers of *Iniquity*, in Ezek. 28. 26. *They shall Build Houses, and they shall dwell with Confidence therein.* It was no mistake, in him that said, in Job 8 5, 6. *If thou wouldest seek unto God, if thou were't pure and upright, He would make the Habitation of thy Righteousness Prosperous.* A Righteous Habitation, is like to be a Prosperous Habitation, and therefore a Preserved Habitation.

But on the other side, There are the Menaces of our God, That if the *Iniquities* of men are not put away from their *Tabernacles*, their *Tabernacles* then shall be taken

taken away from them. It is that which the most High God ha's threatened, *Let your Sins go, or I will make your Houses go.* See Zeph. I. 12, 13. It is Threatned, that God will Deprive us of our Houses, if Iniquity be countenanced in them ; and this He can do when He will; by His Fiery Rebukes. We have it Threatned, in Ezek. 16. 41. *They shall Burn thine Houses with Fire.* It is also Threatned, That God will Empty our Houses of us ; and this can be done quickly, by Oppression, by Poverty, by Mortality. We have it Threatned, in Isa. 5. 9. *Many Houses shall be Desolate, even Great and Fair ones, without Inhabitant.*

Briefly, If we would not have the Great God, issue out a *Writ of Ejection* upon us, to Turn us out of our Houses, *Let us put away Iniquity far from our Tabernacles.*

In this one Expression, all Household Religion, is to be understood, as contained and Intended. Accordingly,

The C A S E,

Wherewith you are now to be treated,
is,

What

What is that Household Religion, or, what are those Cares, and those Acts of Religion, in our Houses, whereby the Comfortable Enjoyment of our Houses, may be Secured unto us?

In answer hereunto, Let these Faithful Sayings be counted Worthy of all Acceptation with us.

I. If we would Comfortably Enjoy our Tabernacles, Let us particularly Put away those Iniquities, which have a particular Tendency to provoke, and procure our being Put out of our Tabernacles. The Jews thought they consulted the safety of their Houses, when they Sought, and Cast, all their Leaven out of their Houses. Let us in like manner Search our Houses, for every Iniquity, which may be like Leaven in them, and let us, Away with it, Away with it all! Indeed, Every Iniquity is pernicious, not only to the Heart, but also to the House that gives a Lodging thereunto; and therefore we should fall out with all Iniquity. If any one should maliciously Burn us out of House and Home,

we

we should never Endure the sight of such a Wretch; bat see the Law of Death Executed on him. Why Sin, I say unto you, Sin would be such an Incendiary: it is said, in Isa. 9. 18. *Wickedness, burneth as Fire.* But there are some Iniquities, which are more especially, and certainly, and frequently, as *Fire balls* upon the *Houses* wherein they are committed; and the Counsil thereupon unto us is, Ob: *Turn those unfruitful works of Darkness out of Doors, Lest we be our selves Turn'd out of Doors for the sake thereof.*

It was of old Required, concerning an *House*, which had the *Leprosy* Spreading and Fretting on it, in Lev. 14. 45. *The Priest shall break down the House, the Stones of it, and the Timber thereof, and all the Mortar of the House.* What that *Plague* of *Leprosy* was, we do not in this Part and Age of the World seem to understand; if it were not a *Plague* peculiar unto *Ca-naan*, perhaps it means an *Infection* in the *Walls* of an *House*, from whence the *Inhabitants* might be in *Hazzard* of catching the *Leprosy*. But this may be said in *Allusion* hereunto; If you keep a-

ny *Bad Orders* in your *Houses*, I must come unto you, with such Language, as was then directed, *It seems to me, there is, as it were a Plague in the Housel*. Do not now stand asking of me, what I mean by *Bad Orders*. Ask your sober, honest, industrious Neighbours; or ask your own Consciences; They will tell you, What *Bad Orders* are. But Oh! Get thy House cleared of that *Plague* which is to be seen in the *Bad Orders* of it; Lest our Lord Jesus Christ the *High Priest of the Creation*, do break down that *House*, and, it may be burn thee out of such an *House*.

There are *Houses*, where God is not Ser-
ved, but where the people give themselves up to all *Excess of Riot*; *Gaming Houses*, *Drinking Houses*, perhaps *Bawdy Houses*; *Houses*, where Troops Assemble to Har-
lots; *Houses*, where young people De-
bauch themselves & one another. Those *Houses*, which make the *Parents* and *Masters* in the Town, continually afraid of ha-
ving their Folks undone by those *Houses*. Methinks, I see written on their Doors, *Lord, have mercy upon us!* There is a *Plague* in them. The *Keepers* of such *Houles*,

are not in this Congregation to Day. But, those that may keep a strict eye upon them are here ; and unto them, I would say, If the Worshipful *Justices*, and the *Constables*, and the *Tything men*, would Invigorate their Zeal, to Rout the villainous *Haunts* of those *Houses*, the whole Town would be vastly the safer for it. There were Four whole Towns together once, in which there were many *Houses*, full of Riotous *Iniquities* ; The Prophet says, *There was nothing but Pride, and Luxury, and Idleness in their Houses* ; And the Wrath of God so broke forth against those Towns, that they were all consumed at once, and not one *House* Left Standing in them. The *Nineteenth Chapter of Genesis*, will tell you, what I mean.

And besides these *House* consuming *Bad Orders*, there is especially one *Iniquity* more which will horribly Endanger the *Tabernacles*, that are Guilty of it ; and that is, proper *Iniquity*, I mean, *Dishonesty*. It was a Remarkable passage, in *Zech. 5. 2, 4.* *A Flying Roll, the Length thereof Twenty Cubits, the Breadth thereof Ten Cubits* ; *This is the Curse that goeth forth* ; *I will bring it forth*,

forth, saith the Lord of Hosts, and it shall enter into the House of the Thief, and the House of him that sweareth falsely ; and it shall consume it, with the Timber thereof, and the Stones thereof. The Porch of the Temple, was, The Length thereof Twenty Cubits, and the Breadth thereof Ten Cubits. Now, 'tis Judg'd, there were men Employ'd as Trustees of the Money gathered for the Building of the Temple : but some of them were such Thieves as to convert part of this unto their own use, and yet they *Sware False*, in swearing to the Truth of their Accounts. Now, says the Lord, If the Temple it self were a *Roll*, or a Book, filled with *Curses*, it could not Express more *Curses*, than I will swiftly bring upon the *Houses* of such Dishonest men. Truly, All *Dishonesty* in Dealings, does Endanger the *Houses* of the Dealers. Men that go to feather their *Nests* by any *Dishonesty*, do but carry *Coals* into them. The *Flying Roll* of the *Curses* from God, comes as a *Fiery Roll*, to consume the *Houses* of them that by *Stealing*, by *Cheating*, by *Lying*, propose to Enrich themselves.

II. If we would comfortably Enjoy our Tabernacles, Let us Dedicate them unto God, and Employ them in Uses agreeable to such a *Dedication*. We read in Psal. 30. Tit. concerning, *The Dedication of the House of David*. With such a *Dedication* Let us consecrate our Houses unto God, professing unto Him, Lord, This House which thou hast here given to me, I do give back to thee again, and I will use it for thy Glory, as Long as thou wilt Let me Live in it ! And then according to this *Consecration*, as we read sometimes concerning, *The Church in the House*, of such or such a person, Let our Houses be a sort of Little Churches, for the Sacred Use that we put them unto. It was said of Jerusalem, in Zech. 2 5. I, saith the Lord, will be unto her a Wall of Fire round about, and I will be the Glory in the midst of her. Thus, Let God be Glorified in the midst of our Houses, and there will be a Wall of Fire, that is, a Guard of Angels, round about them, and so no other Fire shall prey upon them. Let our Houses be used, as if built on purpose for Works of Piety, and Works of

of Charity, to be therein performed ; and Let our Chafacter be that, in Acts 10. 2. *A Devout man, one that feared God, with all his House, which gave much Alms to the people, and pray'd unto God alway.* There are two Names, that we should make our Houses now to become worthy of ; the Name of *Bethel*, and the Name of *Bethesda* : both an *House of God*, and an *House of Good*. Let our Houses be as tho' Devoted unto the *Service of God* ; Let Praying, and Reading, and Singing, be the Daily Exercises therein attended ; so that you may look upon this and that Apartment with such a joyful Reflection in your minds, *If the Walls of this place could speak, they would speak of many a good Hour which I have had with the Lord in this place.* - And let our Houses be, as tho' Devoted also unto the *Succour of man* ; As far as you can, make *Alms houses* of them ; Do what the Lord has bid, *Bring the poor, that are cast out, unto thy House.* Let an *Hungry Jesus, a Naked Jesus, a Travelling Jesus, in His Members, be often Refreshed there.* I tell you, The very *Angels of God, Love to Watch about the Houses,*

Jews, that are so Devoted unto the Lord.

When the Jews built their Houses, they still had their *Gnaliyotb*, their ~~W A P E Ω A~~, their *Upper Chambers* in them. There was alwayes a Room, in the Upper part of the House, which they set apart for Sacred Employments ; It was their *Oratory*, and they had in it a Window, which they called, *Gods Window*, opening towards the Temple. Here Daniel waited upon God ; Here Hezekiah lay Sick ; Paul took this Room to Preach in, when *Eutychus* fell, 'tis probable, from that very Window. Even the Wickedest men among them, would not have an House without such a Room and such a Window in the Room ; Hence the Lord said of one, in *Jer. 22. 14.* *Wo to him, that saith, I will build me a wide House, and large Upper Chambers, and cutteth him out Windows there.* But now, that which is to be urged upon us, in these Dayes, when *Holiness of Places* is abolished, is this ; Let every Room of our Houses, in some sort or other, be the Lords.

III. Our Tabernacles must not be Prayerless

less Tabernacles, if we would Comfortably Enjoy these Tabernacles. If we will Deny God, in our Houses, 'tis but just that He should then Deny Houses unto us. It is a dreadful Imprecation, in Jer. 10. 25. O Lord, pour out thy Fury on the Families, that call not on thy Name. And wherein will that Fury be discovered? It will be partly discovered, in Turning those Families out of their Houses.

If there be so much as one owner of a Prayerless House, now appearing in this House of Prayer; yea, if there be so much as one of you, that Pray any feldom with your Families, than ordinarily Twice in a Day, with a Morning and an Evening Sacrifice, I would address that man, with an Earnest Expostulation.

Friend; The very Tanks, do at this Day uphold a Family Worship among them; and art thou worthy to be called a Christian, that livest without any Family-Worship at all? No, Thou art in this Thing, worse than a Turk. It is noted concerning Obed-Edom, *The Lord blessed Obed-Edom, and his Household, while the Ark of the Lord was there.* Even so, *The Lord would*

would Bless thee, and thy Household, if Prayer to the Lord were there. But thy Sinful, Woful Family lies open to the Curse of God, as long as thou dost not carry those poor Children and Servants unto the Lord Jesus Christ, for His Blessing to be bestow'd upon them : And how hideously, will They also Curse thee, throughout Eternal Ages, when they shall with Intolerable Anguish cry out, Oh ! that I had never seen that Prayerless House ! 'Tis that House, which has brought me to this Hell for ever ! But there is this particular Aggravation of thy Impiety ; That if the Town be laid in Ashes, 'tis thy Prayerless House that is among the just causes of it.

Come then ; Don't any more plead, That you have no Time for Family Prayer. Did God Give thee all thy Time ; and shall He have none of it ? Find a little Time for thy Soul, as well as for the World ; Or, go write that Sentence upon thy Mantle-tree, What is a man profited, if he gain the whole World, and loose his own Soul ?

And plead no more, That you want Confidence

Now

Confidence or Utterance, for Family Prayer. But, Meditate on this Warning of the Lord Jesus Christ, *Whosoever shall be Ashamed of me, of him also shall the Son of Man be Ashamed.* Sit down, and ponder, What are your Sins, your Wants, your Woes; There is no need of making Elegant Orations before the Lord: Call thy Folks together; Fall down before the Lord among them all; Cry to the Lord for them as well as He shall enable thee: Try, to Night, if thou never didst before; Try; God will Help thee, man; and thou wilt come to the Minister who thus adviled thee, and say, *Blessed be the Lord, and Blessed be thy Advice, and Blessed be thou for giving it!*

IV. If we would Comfortably Enjoy our Tabernacles, Let us Conscientiously Instruct and Govern those that are under our charge, in our Tabernacles. Let us do what we can, that there may be none but such as may Know and Serve God in our Houses, and it may be Hoped that God will permit our Houses to stand before Him. There is to be Recommended

ed unto us, the Great Exemple of Abram, in Gen. 18. 19. I know him, that he will command his Children and Household after him, and they shall keep the way of the Lord. Oh ! Let not the Houses of Christians, become like the Wigwams of Indians, for the Unnurtured, Uninstructed, Ungoverned, Families in them ! Wherefore, Let us Faithfully Teach the Little Folks in our Houses ; Teach them, as David and Bathsheba did their Solomon ; Teach them to Know those things from their Childhood, whereby they may be made Wise unto Salvation : See that they be none of them unacquainted with the Covenant of God, or, with any agreeable Doctrine of God their Saviour. Let us also Fervently Charge those Little Folks : Charge them to Serve the Lord with a Perfect Heart and a Willing Mind ; Charge them to Believe on Christ, and Repent of Sin, and Return to God ; Charge them to Enter into their Closets, and Pray to their Heavenly Father in Secret ; Admonish them, that they do Consider their Ways ; and that especially they Shun all Bad Company, and not Consent, if Sinners do Entice them. If any of them

them do fall into any Sin against God, be sure to Reprove that Sin; Reprove it Scripturally, Reprove it Effectually. And Restrain them from every Sin, which they would be Ready to Run into. Let there be no *Children of Belial* with you, none that shall be free from the *Yoke* of a Serious Discipline.

There is especially one Sin, which the Lord has Required *Housholders* to keep all within their *Houses* from.

The Fourth Commandment is, That the *Lords Day* shall not be profaned, by thy Son, or thy Daughter, thy Manservant, or thy Maidservant, nor thy Stranger that is within thy Gates. And it was once the Menace of Heaven, If ye will not hearken unto me, to hallow the Sabbath-day, then I will kindle a Fire, and it shall devour, and it shall not be quenched! Oh! consider of it!

V. Let us carefully *Attend*, *Esteem*, *Support* the *Tabernacles* of the Lord, and that will be the way for us comfortably to Enjoy our own. When *David* was *Banished* from his own *House*, his value for the *House* of God, was *Recompensed* with

with a Return unto his own. Would we never be Banished at all; out of our *House*? Let us value the *House* of God above our own; and let us *Build* up *His House*, Lest He *Burn* down ours. Would we have many *Dayes* in our *Tabernacles*? Let us then heartily say, as in *Psal. 84. 1. 10.* *How Amiable are thy Tabernacles, O Lord of Hosts?* *A Day there is better than a thousand elsewhere.* Would we have the *Love* and the *Eye* of God upon our *Habitations*? Let us then heartily say, as in *Psal. 26. 8.* *Lord, I have Loved the Habitation of thy House, and the place where thy Honour dwells.* The Jewes give this, as the Definition of a *Bad Neighbour*: *A Bad Neighbour is one* *who dwells in a Town, where there is a Synagogue, and never comes unto the Synagogue.* Truly, that person, who comes not unto the *Houses* of God, in the Town, is a *Bad Neighbour*; and our own *Houses* may fate the worse for having such a *Bad Neighbour* near unto them. They plead perhaps, *That they have not Cloaths good enough.* But you that are their Friends, I pray, ask them, whether they had not better come to the *House* of God, with mean

mean Cloaths, than Loose the Garments of Salvation, which are here to be put upon their Souls. Ask them, whether they must not shortly be Shrowded in a *Winding Sheet*, and then they will mourn at the *Last*, that ever *mean Cloaths* were their Excuse for not coming to the *House of God*. If they profanely tell you, They stay at Home to *Read a Chapter in Job*, Turn 'em to a Chapter in *Job*, and that mark of a Godly man, in *Job 23 12*. *I have Esteemed the words of His mouth more than my necessary Food*. Briefly, It is the *Church of God*, that is the *House of God*. Now, Let the *Church of God*, receive all possible Regard and Kindness from you. Upon this Encouragement, you *cannot* Show so much Respect unto the *House of God*, but God will show more to yours.

VI. Let us be Humbly Thankful, for the Mercies of God, which we Enjoy in our *Tabernacles*, if we would still comfortably Enjoy our *Tabernacles*. If we would not be Turned out of our *Houses*, Let us not pay the Rent which we owe to our Great *and Lord* for them: That *Rent* is this,

Let us offer the praise that will Glorifie Him, and Let us order our Conversations aright. We are not Abroad obnoxious to the Hardships of the Weather, Consumed, as the Patriarch was, *In the Day by the Drought, and in the Night by the Frost*; nor are we confined unto the wretched Cottages of the Salvages. Now unto what is this to be ascribed?

I'll mention unto you, a very Heart-melting Thought! Our Precious and Glorious Lord Jesus Christ, could say, in Mat. 8. 20. *The Foxes have Holes, and the Birds of the Air, have Nests; but the Son of Man has not where to Lay his Head.* Now 'tis to this Humiliation of our Lord Jesus Christ, that we are to ascribe, the Mercies which we have, in our Commodious Houses. Oh! Let us Thankfully say before the Lord, *My Lord Jesus Christ, by being Harbourless in this Evil World, has procured for me this Benefit, that I am in a Good Harbour here.* Bless the Lord, O my Soul, and Forget not such a Benefit! Hereupon, When we Look round about our Houses, and see the manifold Smiles of God in every Corner of them, we should then

then Study with our selves, *What shall I now render to the Lord?* It is noted of David, in 2 Sam 7. 1, 2. *He sat in his House, and the Lord had given him Rest, and he then thought, What shall I do for the Ark of God?* Would we Sit long, and Sit safe, and Sit quiet in our Houses? Let us, when we Sit there, contrive what Returns we shall make to the God of Heaven for them.

VII. Would we comfortably Enjoy our Tabernacles? Then Let us Remember that they are no more than *Tabernacles*. When you go into your Comfortable *Houses*, reckon them no more than *Stages*, whereat you can only stay to Bait a while in your Journey, to your Eternal State. Oh! Live like *Strangers* in your own *Houses*; and be the *House* never so convenient, yet count not your selves at *Home*, in that *House*.

I beseech you, to Lay up this Admonition with you. If you would *Keep* any thing, in this *World*, you must not set your *Hearts* upon it: and indeed, it is fit that men should keep nothing of this *World*, which they do set their *Hearts* upon.

Upon. The way for us, to have our *Houses* taken away from us, is, to have our *Hearts* vainly fond of continuing in them. It was therefore an Annual, and a most suitable *Ceremony*, which the Lord Enjoined upon His People of old; When a Good *Harvest* had fill'd their *Houses*, God ordered them to go out of their *Houses*; they must then go make Little *Tabernacles* abroad, and keep the *Feast of Tabernacles*. Thus did the Lord mind them of their Condition in this *World*; when they had never so much of *this World* about them, they must not forget that they were no more than *Sojourners* in the *World*. This I say; Tho' we have *Houses* that we can *Feast* in, yet Let us have the Temper of a *Feast of Tabernacles* in us. Let our *Hearts* be gone out of our *Houses*, & the Lord will give us, Leave to stay the Longer in them.

Oh! Let us not be those *Fools*, of whom 'tis said in Psal. 49. 11. Their *Inward Thought* is, that their *Houses* shall continue for ever, and their *Dwelling-places* to all *Generations*: Nor let us foolishly count, the Goods in our Houses, Goods laid up for many

many years. As we walk about our Houses, let this Consideration come into our Hearts ; How easily can all these Riches take themselves Wings and flee away ! One or Two Hours, may lay this House Level with the Ground. But there is a further Consideration, which is then also to come into our Hearts ; 'Tis but a little while that I shall remain in this House ; It won't be long, before I am Lock'd up in a Coffin under Ground, when the place that now knows me, will know me no more.

And what should be the Issue of such Considerations ? I would Pray you, let it be This. Let us make sure of an House Eternal in the Heavens, to be Enjoy'd by us, when our Earthly Tabernacles can be no more useful to us. If you Enquire, How this is to be done ? I answer, in one Word ; By giving to the Lord Jesus Christ, the Lord of Heaven, a Dwelling in our Souls. Our Houses here, though made of Brick and Stone it self, they are only Tabernacles. But the Apostle tells us, in 2 Cor. 5. 1. We have an House Eternal in the Heavens. The Blasphemous Julian, would insolently call our Lord Jesus

Christ, The Carpenter's Son. But, Christians ; Be assured, That Blessed Son in Law of a Carpenter, is He that ha's built a Stately Palace, in the Heavenly Regions, for all His Chosen ones ; and He hath said, in Joh. 14. 2. *In my Fathers House are many Mansions* ; Even, as there were many Chambers to Lodge the Priests, annexed unto the Temple of old. The Formidable Fires, that shall dispatch the Conflagration of the World, of which Conflagration, the Fires multiplied in our Dayes, are doubtless a Shadow, and an Omen ; Those Fires, I say, will not reach this Illustrious House.

When the Worthy Minister of Nola, had his House burnt, he lift up his Eyes to Heaven, saying, *Domine, ubi Omnia Mea Tu Scis* ; Lord, Thou knowest, I have a better House than This. Oh ! Let us make sure of a Mansion in Heaven, by Faith in the Lord Jesus Christ ; and so, when our other Houses fail us, *We shall be Received into Everlasting Habitations.*

C O R O N I S.

But there is a Tribe of Zebulon, which makes no little part of our Neighbourhood.

bourhood. There are so many of our Neighbours, whose Employment lies at Sea, that in my own particular Congregation, I have counted near Ninety Persons, in one Day recommended unto our Prayers, by Bills from those who were Sollicitous for their Friends then abroad.

My Neighbours, Your *Vessels* are your *Houses*; what are your *Ships*, your *Ketches*, your *Brigantines*, and your *Sloops*; but your *Tabernacles*? Oh! may *Iniquity* be Put far from them! Since we have been pressing of that *Religion*, which may have a Tendency to preserve our Standing *Houses* a *Shore*, let us also press that *Religion*, by which the preservation of your *Floating Houses* at *Sea* may be be-friended.

It is a passage, in *Psal. 107. 23. 24.* *They that go down to the Sea in Ships, that do Business in great Waters, These see the works of the Lord, and His Wonders in the Deep.*

In the First place, before ever you Embark in those your *Moving Tabernacles*, become United unto the Lord *Jesus Christ*, by *Faith* in Him, that so you may be prepared for all the *Wonders* of those *Dangers*, which you may be Exposed unto. There are

are wonderful *Storms*, which may Encoun-
ter and Endanger those your Feeble Ta-
bernaclcs : But *Calms*, may likewise In-
commode you worse than *Storms*. By
Numberles Accidents, these Tabernacles
may be Sunk and Lost in the *Waters*; but
the *Fires* especially may more terribly
threaten you, than the *Waters*. *Enemies*
do much prey upon these Tabernacles on
the Ocean, as the Greater *Fishes* in it, upon
the lesser ones ; but the worst *Enemies*,
are the *Pyrates* of our own Nation, who
barbarously butcher all that may discover
them. In short, So Sensibly near to Death
are you in these your Tabernacles, that, in
Truth, *I am prope mors urget, quam prope*
cernis Aquam: 'tis but the Breadth of a
Plank to two. My Friends, That Pitch't
Box of Plank, what is it, but a larger sort
of a *Coffin* ? Our Seafaring Folks, may say
with the Psalmist, *My Soul is continually in*
my Hand. But, before it come to this, O
man if thou Love thy *Soul*, effectually put
thy *Soul*, into the Hand of the Lord Jesus
Christ, Repairing to Him, and Relying on
Him, for thy Righteousness; thy Blessed-
ness, thy Everlasting *Life*. The Poet
counted

counted him a Bold man, [*Audax Fapeti Genus*] who Ventured first of all to go to Sea. Yea, but I earnestly Protest unto you, He that will venture to *Sea*, before he hath Savingly Closed with the Lord Jesus Christ, by Faith, is a Bold, an Hardy, a Sottish, and a desperately Venturesome Creature. Sirs, Will you go to *Sea*, before you have made up your *Accounts*? There are sad Accounts between God and you; I beseech you, get 'em all made up, in your Believing on the Lord Jesus Christ, for the *Pardon* of all your Sins, before you stir. The First *Ship*, even the *Ark*, was in this, a *Type* of the Lord Jesus Christ, that the Salvation of your Souls does depend on your being *in* Him. Neighbours, Don't Step into any *Ship*, till you are first got into that *Ark*! And Now, Be sure, That you Abandon those *Vices*, that Sailors too too generaly are used, or at Least, are *Tempted* unto.

The first man, that ever set up a *Ship*, once fell into the Sin of *Drunkenness*. Are none of you, that Sail in a *Ship*, too Liable to that woful Sin? Beware of that *Beastly Vice*. *Beastly* did I call it? Alas, I have wronged

wronged the Beasts in so calling it: Beasts will not seek to be Drunk; To be Drunk, turns men into worse than Beasts. A Drunken man, is q. d. a Drowned man; Let our Sailors Take heed of being Drunkards, Let God Almighty Drown them, yea, Damn them, for their being so. And is not the Sin of profane Swearing and Cursing, become too notorious among our Marriners? Reform that Impiety Syrs; Let you that now Sail in a vast Sea of Waters, e're Long have that profane Tongue tortured in the Fiery Wrath of God, where you shall in vain cry, Oh! for a Drop of water to cool my Tongue! The Tongue is fitly compared unto the Helm, which turns about the Ships, tho' they be so great, and are driven of fierce winds: That Little Helm, in thy mouth, Govern it, O man, and restrain it by the Rules of the Word of God, else thy Soul will be horribly Shipwrack'd.

Filthy Speaking, Baudy speaking, vile no Ribaldry, is too frequent a Vice of Martiners. Leave it off, I beseech you; and, Keep thy Tongue from Evil. It may be, Mis'pence of Time, is to be reckoned a prin-^{r's} cipa-

principal Vice among you ; certainly, 'tis a pernicious one. The Sails of *Time*, are, surling apace, and yet how many weary contrivances have you to pass this *Time* away? Yea, but thy Soul is ready to put a shore in Eternity ; and then, thou will wish thy *Time* had been more of it spent in *Reading*, and *Thinking*, and *Praying* over the State of thy Soul.

The *Ships* of *Feboshaphat* were *Broken* : His men were an abominable Crew! Hearken, Brothers ; you'll hazard the *Breaking* of your *Ships*, if you don't *break off* your *Ungodliness*. Let the *Sea*, no Longer say, *Wisdom is not in me!* on the occasion of the Follies almost universally indulged among the *Sea faring*.

Finally ; Use *Prayer*, before you Go to *Re-Sea*, that you may bespeak the presence of the Lord Jesus Christ, in your *Fleetting Ship*. *Tabernacles*. You tell us, You desire the *Prayers* of the *Congregation*. 'Tis but a vile Mocking of God, if you make no *Prayers* of your own. But Invigorate your *Prayers*, with *Faith*, in such promises as that be, Isa. 42.3. *When thou passest thro' the Waters*, *I will be with thee*.

And

And my Masters, continue your Prayers, with your Companies, even as with your Families, during all the Voyage. You are worse than *Jonahs* Marriners, if you do it not.

It may be, you have Received the Favours of God, on the *Waters*. Don't Write the memory of them, as on the *Waters*, and forget the *Vows* of God that are upon you.

Consider, *Heaven* as you *Haven*. And be desirous, that your Soul may like his, in 2 Joh. 2. make a *Good Voyage* of it. Have an *Eye* of *Dayly Observation* on the Lord Jesus Christ, as the *Sun of Righteousness*. Don't neglect the *Pole Star* of the *Scripture*. Ply the *Pump* of *Repentance*, with continual *Zeal* to get *Sin* out of the *Hold* of the *Heart*. When the *Gales* of the *Spirit* Striving with you, are blowing, Spread the *Sails* of your *Souls* before them, and *Sail* right before that *blessed Wind*. Often see *What Way* you make; and whatever you *cast over-board*, make no *Shipwreck* of *Faith* and a *Good Conscience*. And so, God Smile upon your Voyages.

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